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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Plodding and prodding is not the teacher's work. It is inspiration, on-leading, the flashing of enthusiasms. A teacher in any field should be one who has chosen his work because he loves it, who makes no repine because he takes with it the vow of poverty, who finds his reward in the joy of knowing and in the joy of making known.

David Starr Jordan,
in "Life's Enthusiasms."

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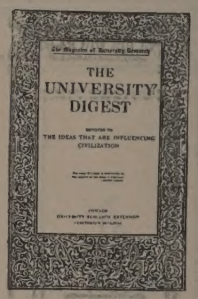

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVIII | THURSDAY, JANUARY 17, 1907 | NUMBER 20

"It is a vision waiting and aware;
And you must draw it down, O men of worth—
Draw down the new Republic held in air,
And make for it foundations on the earth."
—*Edwin Markham.*

Professor Small, head of the Sociological Department of the University of Chicago, last Sunday in a Baptist church arraigned

"The dull, stupid, dead church, that apparently deems industrial conditions good enough to be let alone, thus widening the breach between itself and the working people. The entire industrial system needs revision. It should be taken as a problem for solution by the church. I believe in the new revival that is coming. Catholic and Baptist and Unitarian will forget denominational lines and work together to remove the evils of the world that Christianity should remove. In every great city of our country a slavery more degrading than existed among the negroes of the South is prevalent today, and those sold in slavery are white girls. In this city alone there is enough of this sort of thing to warrant every church in the city starting a work of rescue. But, on the contrary, the mention of such a work in the pulpit is repulsive to Christians."

Felix Adler last Sunday in his New York City address spoke of the passion for vast accumulations of wealth as a form of insanity. He cited the Congo cruelties, the child labor atrocities, as evidence of a distorted mind. The full text of Mr. Adler's address is not given, but a painful evidence of the soundness of Mr. Adler's suggestion is offered in the sullen, sordid, "grouchy" condition in which so many pursuers of wealth arrive at their old age. There is something wrong in the life of a man that robs him of the serenity that belongs to sunset hours; of the geniality and hopefulness that belong to a life well spent. The man whose successes make him suspicious of his day and his fellows, distrustful of the future, and unsympathetic with the ameliorating forces about him has not spent his life wisely.

Gypsy Smith has begun his work in Chicago and, as usual, the painful paradox is forced upon thoughtful minds. Here is a powerful appeal to conscience, an earnest enforcement of spiritual verities, but the presentation carries with it an archaic theology, a sulphurous record, a conception of God, man, and destiny, that is unscientific, with an appeal to text that is inconsistent with the conclusions of science. One Methodist minister last Sunday, feeling the painful inconsistency, lifted up his voice against the "barbarous theory of the middle ages." * * * "Hellish fiends torturing human souls and bodies forever." He said those theories were not killed by Chicago preachers, but they are gone with the advance of human intelligence and a better understanding of God, and the Bible, and the laws of God in human life.

Mrs. Ellen M. Henrotin, who has been in the thick of the fight for municipal suffrage for women in the new charter agitations for Chicago, believes that the "sentiment of the community is changing. Everyone seems to be in favor of woman suffrage, and does not work, and that is just the trouble." We believe Mrs. Henrotin is quite right, but there is always an interval between conviction and action. Progressive liberalism all along the line,—in church, in politics, in education, in legislation,—is too apt to halt at conviction, which is a comfortable place, rather than to move on to execution, a place fraught with dangers and much strenuousness. Preachers more than legislators today seek cushioned seats. Their very pulpits are upholstered with complacency and concession in the presence of ideas which they have discarded in the Study, and in the presence of revelation and conclusions which are dear to them personally. There is a painful interval apparently growing in many quarters between the conclusions of the Study and the expressions of the pulpit. Go on, sisters! carry your contention to the state capitol, and UNITY goes with you. We are enlisted for the war and rejoice in every local and temporary defeat as valuable contributions to the ultimate triumphs.

It is unfortunate that the Chicago street car troubles, which seem to have come so near an amicable and rational solution, should now become entangled in the house of its friends. It is unquestionably true that those who have labored so well and so skillfully in bringing about the present solution are also the sponsors of the referendum movement; they are the creatures of it; they are committed to it. The "apparent satisfaction of all parties concerned" alone justified them in believing that a referendum is unnecessary, and if in this friendly adjustment a referendum had been assumed and offered as the rights of the people, it is altogether probable that the opposition would have been slight and no real time would have been lost. Now the issue is complicated. Those vigilant for the referendum are assumed to be opposed to the settlement itself. As our readers have noticed, we have rejoiced in the solution arrived at; we had hoped it would enlist the hearty coöperation of all progressive citizens, and that the corporations had seen a "great light" and that they were acting in good faith, taking not what they wanted but what they could get. But if the necessary percentage of the voters of the city desire a referendum, it is theirs by right and the

Mayor should be upheld in his loyalty to a pledge honestly taken. We regret the demand for a referendum on what seems to us to be a workable and a progressive settlement looking towards equity, but we defend the rights of the petitioners and say, Let a just referendum be called. We are still willing to hang onto the straps a little longer.

President Roosevelt's summary discharge, without honor, of three companies of soldiers because of the inability of a military court martial to discover the identity of perhaps fifteen or twenty perpetrators of an outrage seems to be a quick way out of trouble, but the entailment of such a summary procedure will be a long and a complicated one. It was the procedure of a martinet and not that of a judge nor yet of a civic executive. It smacks of military promptness, drum-head court martial, "Danny Deever" execution. Perhaps as commander-in-chief of an army his steps were justified, but as an executive officer of a great civic power, pledged to judicial procedure, the rights of trial by jury, and the assumption that every man is innocent until guilt is proven, it was an outrage, and this view of the case will grow increasingly apparent as the heat and impetuosity of the disciplinarian will be put into the perspective of the deliberation and the painstaking care that becomes courts of justice. President Roosevelt was caught in the tangles of the militarism, to which on one side of his nature he is too prone. To punish two or three hundred men, to place them under a stigma for life, for the misdeeds of a confessed few, is a confession of weakness, and if the perpetrators had been civilians, months, and if needs be, years, would have been given to the discovery and conviction of the criminals, who would receive punishment becoming the dastardly deed. Army ethics and army jurisprudence are not adequate to the demands of justice in the United States of America in the twentieth century. It is the glittering shoulder straps, the glistening bayonet and clanking sword that did it. Alas for the nation that will accept such clumsy execution in the name of justice!

A recent telegraph sensation from New York speaks of the organization of the "lonely" into a club. Forty men and forty women responded to a call to organize a club for the disconsolate ones. There is a grewsome truth in this grim humor. The desert yields no loneliness equal to that of the city to a friendless stranger. Much of the mental apathy and spiritual disintegration that overtakes many young men and women who hie themselves to the city in search of privileges comes from the lack of stimulating contact. Once in the city, the battle of life, the struggle for promotion, necessitates an absorbing concentration. It is from boarding place to working place and back again, day after day, and when Sunday comes physical exhaustion is the supposed cause and adequate excuse for solitary dozing. But the real cause is the absence of friendly stimulus, the stimulating contact of mind with mind and heart with heart. But this "Lonely Club" goes far afield. The churches are the normal resources of the lonely and to a large degree they are worthy the confidences of the stranger. It is not true that they are cold and indifferent; it is not true that strangers are neglected or sought only for mercenary ends by city churches. It is true that the city constantly attracts those who are untrained in social initiative, uneducated in the coöperative life, wanting that plural consciousness that makes them a conscious part of the larger self. And this is the result of defective training at home and in school. The child should not pass through the grammar grades of the public school without being made a social being, fitted for a place in the community, equipped with an appetite and an aptitude for companionship. Let the home, the school, and the church see to it.

Mr. Mangasarian, who exercises the free lance against ministers and churches in the presence of large audiences every Sunday morning, still retains a large amount of the preacher's tendency to exaggeration and what Emerson calls "the itch of over-statement." Notwithstanding his appeal to science and to reason, he delights in the *ad absurdum* argument to a degree that the philosopher knows to be dangerous. Last Sunday he saw in the effort to close the saloons and reduce to the minimum the strain of life on Sunday, a movement that would end in an attempt to prohibit "all amusements, publications and meetings, * * * and keep us from the parks, the seashore and the country by stringent laws." He sees in this only a "struggle of the church for maintenance, an endeavor to restore the Puritan Sabbath." All this sounds very like the lurid rhetoric of the pulpiteer, of which our neighbor is so suspicious. Can he see no difference between a sociological movement for a rest day, the working man's effort to ameliorate the over-strain, the movement of the barbers, the butchers, the working girls, aye, the bartenders themselves, for a chance to enjoy the "day off," which the more favored capital class, the lecturer of the Independent Religious Society in Orchestra Hall and his large comfortable audience enjoy to a great degree, and the theological argument based upon other world considerations? Does not our friend take note of the steadily increasing territory of American life that seeks the protection of restrictive and prohibitory laws concerning the retailing places of the intoxicants of life? And these are promoted in these days quite as much by the economic and industrial force of the world as by the ethical and religious. These laws are justified on the same grounds that dynamite, volatile oils, chloroform and the poisons of the drug store are justified. This ever increasing "dry territory" rejoices over its achievements. There is no movement backward; the places are getting better. The movement so successful

in rural districts and smaller towns is steadily conquering its way into metropolitan centers. Mayor Jones, of Minneapolis, testifies that the arrests under the Sunday Closing regime are 25 per cent less than under the "wide open" policy. He estimated that it was saving the people of Minneapolis a million dollars annually. The hard-fought battle in St. Louis brings still larger results. Illinois and Chicago are getting ready to add as significant figures. The movement is not back to a Puritan Sunday, but forward to sociological justice, civic sense and control, a loftier plane of corporate morality. It is the ethics of individualism that is archaic and reactionary. The cry of "personal liberty" on the part of the favored and the indulgent may savor more of eighteenth century radicalism than of twentieth century coöperation, civic liberty and industrial fair play.

The Perversion of the Jamestown Exposition

In the closing days of the last century, the century so gifted and so rewarded, there came into use a new word, an ominous word, a single word that holds within it calamities unspeakable, represents forebodings most dire,—"Militarism." What is militarism? It is a recrudescence of force, it is an injection into modern statecraft of the primitive dictum that "Might makes right." It is the false assumption that the physical arm of the state measures the strength of that state in the counsels of the world. It is a new exaltation of the soldier, a fresh apotheosis of the warrior. It is disassociating the science of war from the horrible practice; it is reducing killing to a fine art, glossing national murder with high sounding words and highly polished instruments of precision that represent the prides of the arsenal, the triumphs of engineering. With it goes a revival of the mock heroism which expresses itself in the love of parade, the glitter of gold lace, the inspiration of the drum corps.

When with the increase of the army in the United States it was known that two hundred commissions of the lower grade were to be issued, it is reported that sixty thousand applications for lieutenant appointments were filed. To the undergraduate "Lieutenant" means grace, fine clothes, dashing appearance, the admiration of young ladies, the envy of young men, the hero of the ball room, sure pay, with the hope of promotion. Sixty thousand young men in the United States thirsting for a permanent place in a corps dedicated to destruction! Young men who were willing to accept war as a profession, eager to face the long years of indolence, listlessness, moral and intellectual apathy attendant upon garrison duty in the prospect some day of seeing active service, knowing the stimuli connected therewith and justifying to themselves and to the country their years of indolent waste!

"Militarism" in the twentieth century is a medieval graft of feudalism. The growth of this militarism is a matter of statistics, and with it there has been a commensurate growth in the degeneracy of national ideals, an abandonment of faith in the supremacy of spirit, an acceptance on the part of the would-be guardians of morals and religion, of the logic of power.

War, even in the United States of America, the great and proud democracy of the world, the envy of European reformers, the refuge of military conscripts, the hope of the army-burdened nations of the elder world, is our heaviest burden. In the year ending January 30, 1905, according to the *World's Almanac* for 1906, from which I take my figures, we expended for our army and navy alone $233,832,209 out of a total expenditure for all our other departments of $567,411,611, including civic, miscellaneous, Indian, internal revenue and interest on public debt. If we add to the war expenses the pension bill of $141,770,955, we have a total expenditure on the part of the United States government in war purposes in the last year (of which the statistics are available) of $375,603,164, or $91,898,359 more than one-half of all the United States' expenditures including schools, colleges, drainage, commerce, discovery, the signal and life saving coast service, where man is protected from the invasions of nature, and those amenities of peace that extend man's dominion over nature and reclaim for human use the arid and swamp lands of the nation.

In the list of officials in the various government departments in the same exhibit, without counting the secretaries in the War and Navy Department, there appear the names of fifty-four officials whose salaries range from three thousand to six thousand dollars per annum; while only fourteen such officials appear in the Postoffice Department, sixteen in the Interior, and fourteen in the Department of Justice.

It is one of the paradoxes of our times that the opening years of the twentieth century, with its joy in science, its widening acquaintance with the religious traditions and spiritual wealths of the world, with the growth of international spirit and the development of an interest in universal religion, is also marked with an immense increase in the enginery of war, an unparalleled amplification of the armies and navies of the world.

It is sad to know that the powers of the civilized world now maintain a larger standing army, on a peace footing, than was ever before indulged in by the civilized world. It is a conservative estimate that over three million of the pick and flower of Europe are today encamped on the field of Mars. The old adage that every peasant carries a soldier on his back in addition to his home burdens is inadequate. The present estimate is that it takes two peasants to support a soldier. This would make nine million people withdrawn from the creative work of the world, whose energies are devoted to destruction rather than to construction, to the waste of life's treasure rather than

to the accumulation of the same. And these millions represent the pick of Europe's sons. Well does David Starr Jordan call it "The blood of the Nations."

No wonder that we are too poor to do the obvious things for ourselves and our children. Is there no way out of it? The obvious duty of the hour is to stem the tide, resist the tendency, discount the enthusiasm in the interest of this militarism which is rampant today in the United States, the dominant spirit in Congress. The one appropriation that goes through almost unchallenged is the naval appropriation, which, scientifically speaking, is the most uncertain, unstable and problematic industry in the engineering world. With all our passion for big ships we are still an inferior power among the nations in this respect. God grant that we may always remain so. In the *World's Almanac* for 1906, already quoted from, the navy of Great Britain counted forty first-class battleships and 124,000 enlisted men. Over against this the United States had but twenty-one first-class boats and only 32,109 enlisted men. God grant that we may maintain forever this honorable inferiority, this benign weakness, which enters into our divine strength. But the tide must be resisted.

On January 5, Honorable Carroll D. Wright, of Clark University, Edwin D. Mead, Edward Everett Hale, Cardinal Gibbons, Jane Addams, Prof. Dillard of New Orleans, Prof. Woodward of St. Louis, Prof. Zueblin of Chicago, and six other members of the Advisory Board of the Jamestown Exposition, issued a long protest against the diversion of the Jamestown Exposition, which is to be held this year, from that of an historic, civic study of progress into a military parade. They call attention to the fact that out of the thirty-eight items in the recent list of "attraction," eighteen of them are military in their triumphs, misleading and delusive in their influence. In this handbill it is promised that at Jamestown will be exhibited:

"The greatest military spectacle the world has ever seen."

"The greatest gathering of warships in the history of the world."

"Prize drills by the soldiers of all nations and by picked regiments of the United States and State troops."

"The largest military parade ground in the world."

"The greatest array of gorgeous military uniforms of all nations ever seen in any country."

"More members of Royalty of different countries than have ever assembled in peace or war."

Hark to that! "More members of royalty of different countries than have ever assembled in peace or war!"

"A great living picture of war with all its ENTICING SPLENDORS."

"Its enticing splendors!" Heaven save the mark. Who can measure the bewitching influence of such exhibition upon the young men who may come there for inspiration, particularly from that section of the country already too well acquainted with guns and suffering from the chronic disease that might be named "Pistolitis!"

Let the protest of these men and women who were deluded into this directory with the hope that they might serve the cause of humanity, the constructive arts and sciences, be heard. Let ministers, editors and school teachers take up the protest. The time is short; the opportunity is unique. Let copies of this protest be sent for to any one of the protestants and let them be widely circulated.

We can no more fittingly close this protest than in the words of this appeal for International Justice versus the Splendors of War:

This exposition is to open the first of May. At that very time the representatives of all the nations of the world will probably be assembling at The Hague for the second great International Peace Conference; and the period of that august assembly's deliberations in behalf of the world's rational organization and permanent peace will be precisely coincident with the period of the military and naval excesses planned by Americans for Hampton Roads. The nations are summoned to the Old World to join in moving upward and onward, as they are invited to the New World to join in moving backward and downward. It is an awful contrast—and to the great body of those in the republic who revere the memory and cherish the aspirations of its founders its fulfilment would be the crowning humiliation. We appeal to all those in any way responsibly associated with the coming exposition who feel the meaning of the word America, and who divine the significance of the international hour which is now striking, to unite in an effort to avert this humiliation from the republic; and in this effort we believe that they will have the support of everything that is enlightened, faithful and sound in American public sentiment.

Mr. William A. Bell

Humanity has lost a worker in the recent death of Mr. William A. Bell at Indianapolis. Mr. Bell's torch was lighted by Horace Mann at Antioch nearly half a century ago, and since that time he has been a light bringer wherever he went and in whatever capacity he served. Cheerfulness was temperamental with him, and his ever present humor was clean and never sarcastic. He loved his fellow men and took delight in serving them. He was a force in the shaping of educational ideals in Indiana and the middle west, where his experience as a teacher enabled him to edit a helpful school journal and to serve on the school board wisely for a long term of years. He was admirable in the settling of difficulties, so that both sides could feel the sanity of his position. He was called "neighbor" in the true sense of the word, for he could be depended on for friendliness, counsel and help, and his life was an example in the community in which he lived. In religion he was broadminded, looking beyond the petty differences of creeds to the great universal truth. When he presented a doctrinal platform for the union of his church (Congregational) with another of the same denomination, a man who was present afterwards said: "Why, that Bell presented a creed that would let a Hottentot in." And yet the plan was simple and workable. Mr. Bell's light still shines.

Indianapolis, Ind. C. D.

It is of no use to hold up for a boy's consideration a principle which is quite outside his horizon; what one has to do is to try and give him a principle which is just a little ahead of his practice, which he can admire and also believe to be within his reach.—*Arthur C. Benson.*

THE PULPIT

"Ring out the Old, Ring in the New"

BY REV. ALEXANDER KENT, PASTOR OF THE PEOPLE'S CHURCH, WASHINGTON, D. C.

"Ring out the old, ring in the new," is a good motto for any day in the year, but especially appropriate at the present time. That is, it is a good motto if properly understood, but a very bad one if misunderstood. The true sense of the motto is clearly expressed in the other half of the couplet, "Ring out the false, ring in the true." Measured by years or ages, nothing is so old as truth. But we don't want to ring that out. We want to ring that in. The old that we want to ring out is the outgrown, the effete, the useless. What we want to ring in is the true, the vital, the useful. Truth is eternal, but human conceptions of it change with our growth. Much that seemed true to our fathers is not true to us. Much that seemed true to us in our childhood has ceased to be so in our manhood.

Often, usually perhaps, the old is only the discarded husk or shell out of which we have taken the kernel of truth. The husk or shell may in its day have served an important use. Perhaps it sheltered and protected the kernel of truth while it was taking form in our thought. Men and women are only children of larger growth, and it is hard for them to reach at first Truth's higher conceptions. Their interest in truth is apt to be heightened by the sensational character of the dress in which she appears. The truth of human responsibility is one in which it is not easy to awaken an interest. But the introduction of a devil and a hell in connection with the doctrine, so long as it is taken as little children take Santa Claus, makes this truth very real. The appeal to the hopes and fears through the imagination is vastly more effective in inducing present action than any appeal to experience. The fable and the parable are constructed in recognition of this truth. The truth itself takes on a dignity and importance proportioned to the richness and impressiveness of the garb in which it is presented.

But the trouble with this kind of teaching is that people come to distinguish, sooner or later, between the truth and its setting. The devil and hell of the pictorial sort share the fate of Santa Claus, and there is always danger that the truth of human responsibility which these were designed to enforce shall come to be also regarded as a fiction. When men come to discriminate between the true and the false through an honest and earnest use of their own powers, or when they are wisely and carefully taught, truth acquires a new sacredness and a new sanction by being separated from error. But too often our liberal teaching takes on a negative character, and contents itself with denial of the false, when it ought to go farther and present with especial emphasis the importance of the true. This is the keynote of Tennyson's "Ring out, wild bells!" It is not only "Ring out the old, ring in the new," but "Ring out the false, ring in the true!"

The close of the year has always been regarded as a good time—a natural time—for taking account of stock and effecting settlements, that we may know where we stand, and whether we are gaining or losing. The principle is quite as important in matters that concern the life of the real man as in those which concern the life of the body. Of course, the better way is to keep such track of our affairs that we know where we stand all the time, so that we do not need an investigation to determine whether we are solvent or not. But in the bustle and rush of the world this is not always practicable, and we have to do the next best thing.

In a matter of this sort it is always best to begin at home. The faults and follies of our neighbors are always more interesting, but it won't help us any to dwell upon them. It will do us a lot more good to attend to our own. It won't do any good to *dwell* upon these, either; to spend much time in mourning over them. The thing to do is to get rid of them. Nothing is more unprofitable than mourning over past mistakes or past misdoings. This often becomes a habit, and is indulged in as if it were a virtue in itself. It uses up the energy that ought to be employed in doing better. "Ring out the old, ring in the new." "Ring out the false, ring in the true," and "let the dead past bury its dead."

Among the things we should ring out is regard for the old merely because it is old, and because it has been a part of our mental furniture so long. We should also ring out that regard for the new which embraces it merely because it is new. Age is no test of the worth of ideas, and the new is not necessarily the true. Truth has other credentials than years of novelty, and these we should seek.

We should ring out prejudice, and ring in candor and fairness. And this not only in reference to ideas, but to peoples and customs as well. Race prejudice is one of the hardest things for most people to get rid of, and prejudice against the habits and customs of other peoples is almost as strong. Every people has something to learn from every other people, and we should keep our minds open to the true and the good from whatever quarter they may come. If our civilization is superior to that of other nations, nothing will so soon convince them of it as a superior courtesy, justice and kindness in our intercourse with them. It is the character, the purpose, the spirit of the people, as embodied and expressed in their laws, institutions, business and social intercourse, that determines the quality and extent of their influence over other peoples.

Another thing we should ring out with all possible emphasis and speed is the indifference which so often comes with what is called intellectual liberality. That I respect the right of others to think for themselves, does not mean, or should not mean, that I think one opinion is just as good as another, or that mental indifference is just as valuable to the world as mental and moral earnestness. The right to think does not carry with it the right not to think. All rights imply duties. We have the right to think for ourselves because we ought to think for ourselves, because thinking for ourselves is essential to our proper development and normal life—to the attainment of the end contemplated by our powers. All rights have their origin in obligations. We have rights in order that we may do right. This is something that liberals are prone to overlook. Many of them, when freed from fear of hell and the devil, lose all interest in institutions that aim at human betterment, at moral and religious culture. The only part of their old religious teaching that they seem to retain and believe in is the notion that belief in hell and the devil furnish the only rational motive for an interest in moral and religious subjects. Having been taught that the only salvation that is of any moment is salvation from hell, when they cease to believe in hell, they cease to see or feel any necessity for salvation. There are hosts of people who, having ceased to believe in the old dogmas, have no use whatever for minister or church except in connection with weddings or funerals. Not only are they

indifferent toward the churches, they are indifferent toward all those higher interests of human beings for which the churches ought to stand. I have no fault to find with men and women who break with the church, but who keep up their interest in those things which the churches ought to do. I know some of those, and esteem them highly. It does not trouble me that they do not train in our company. They are part of the grand army that is waging the warfare against ignorance, superstition, and bigotry, and we rejoice in their work. But the men who drop out altogether, and show an utter indifference toward all that makes for human progress, who live selfishly and carelessly in the midst of evils crying for remedy, simply because they no longer believe that the devil is after them with his three-tined fork; these I regard as objects of pity. They have never been touched in their higher nature. The only motive they have known in the realm of religion is the motive of fear, and now that this is gone, no motive is left. Fear has a wonderful power to move to action, but it has no place whatever in religion. Love is the soul of religion, and love has no fellowship with fear. As love takes possession of the soul and heart, fear is banished. Perfect love casteth out all fear. The God of the creeds is a God to be feared, never a God to be loved. Hence the moral paralysis that has fallen on so many who have outgrown their fears, but who, in their thought of God, have nothing to love.

The dominance of this fear motive in the church life of the past, explains, in large degree, the common lack of interest in measures that aim at present human betterment. Fear is narrowly selfish. It moves the one who is controlled by it to think only of personal safety. The average religionist of the orthodox type is chiefly concerned about his own soul's salvation, and, if concerned about others, it is mainly that he may put some extra stars in his own crown of glory. He has the same sort of interest in the safety of others that the insurance man has. He is not in the business of saving others for their sake, but for his own.

Measures that look to more of justice, more of common comfort, common happiness, in the present life, don't add any stars to one's heavenly crown, and the average churchman doesn't take much interest in them. He generally belongs to the thrifty well-to-do class and often enjoys certain privileges with which a larger justice might seriously interfere. Hence you are not likely to find him in the ranks of radical reform. He is conservative, opposed to changes which might disturb conditions and adversely affect his vested interests. This narrow selfishness, above all other things, we want to ring out, and we want to ring in that feeling and connection of our common brotherhood which makes injustice to any and injury to all. We want to realize, and make others realize, that taken in the whole range of our being we have a common interest. The perpetrators of injustice are more vitally injured than those we call its victims. The victims are injured in their pockets, in their comforts, in their freedom and happiness. The perpetrators are injured in their character. The very foundations of their peace and happiness are poisoned and dried up. They are strangers to real joy and to all the satisfactions that flow from the activity of the higher or other-regarding powers.

We want to ring in that larger sense of justice, that keener sense of right, that human interest in the common welfare, that feels the wrongs and miseries of the humblest, and is eager to do whatever may be wisely done to better their condition and enlarge their manhood.

The Present Status of Miracle

A PAPER DELIVERED BEFORE THE OUTLOOK CONFERENCE, CHICAGO, DEC. 12, 1906, BY REV. P. M. SNYDER, D. D., PASTOR SECOND CONGREGATIONAL CHURCH, ROCKFORD, ILL., AND PUBLISHED BY VOTE OF THE CONFERENCE.

In asking me to prepare a paper on the Present Status of Miracle, the committee understood, or ought to have understood, that they were calling upon one who was in no sense a specialist and whose time for technical study was so limited that he could do little more than state as clearly as possible the convictions that have been gradually filtering into his own mind through something like a quarter of a century of preaching.

It is self-evident that everything depends upon your definition of a miracle. If every unusual phenomenon, that cannot be explained by our present knowledge of natural law, is a miracle, then the story of the world is full of the miraculous, and always will be, *only* such "miracles" have no evidential value and are liable at any time *to be* explained and so compelled to leave their conspicuous places at the world's religious feasts and to take with shame the lower seats, among the common on-goings of nature. But if a miracle involves a direct act of the Almighty, by which, for some moral or religious end, the ordinary workings of nature's forces are set aside and a result produced which is independent of them, why *then*—The question for this paper seems to be, "What then?"

I am altogether too sagacious to attempt to formulate, myself, any definition of a miracle that I would be willing to subject to dissection, but I will quote one from Dr. J. H. Bernard's article in Hastings' Dictionary of the Bible, an article marked by many careful distinctions and by not a little special pleading. He says: "A miracle may be described as an event manifesting purpose, occurring in the physical world, which cannot be accounted for by any of its known forces, and which, therefore, we ascribe to a spiritual cause. It is an interference with the ordinary action of the forces of nature on the part of the Author of Nature—an event brought about, not by any observed combination of physical forces, but by a direct Divine volition." It is a timid definition, leaving several loop holes through which Dr. Bernard's miracles may some day be brought into the domain of nature's forces, but the last part is perhaps strong enough to shut out the pseudo-miracles, the subsequently explainable miracles, with which some timidly radical souls would like to cover up their abandonment of the truly miraculous.

The need of a complete definition is, however, less urgent because the practical question for us is not so much that of miracle in the abstract as it is that of the miracles of the Bible, upon some of which the very foundations of our faith have so long seemed to rest.

Treating the question chiefly from this practical standpoint, I would call attention first of all to two distinct and seemingly contrasted movements in modern thinking which yet unite in undermining the old faith in the miracles of the Bible.

(1) The first is, of course, the emphasis of the uniformity of nature's processes which has come in connection with the immense progress made by physical science. So many things once considered supernatural have been shown to have their place in the orderly sequence of nature's on-going that any phenomenon purporting to lie outside that orderly sequence

is discredited at once in the minds of those who have caught the scientific spirit. There is no doubt that the majority of the more striking miracles of the Bible would to-day be dismissed as unworthy of serious investigation if reported from any other source than that to which we have so long been accustomed to give credence based on reverence.

(2) The other movement along the psychic and psychological lines and would seem likely to save the credibility of a portion of the miracles recorded in the Bible. I refer of course to miracles of healing and kindred phenomena. As a matter of fact, however, it strikes quite as real and a much more subtle blow at the faith of our fathers, for, while it affirms the probability of the phenomena themselves, it straightway discredits them *as miracles,* saying that there was nothing so very extraordinary about them after all.

Physical science comes to our Bible stories in a somewhat gruff and conceited fashion, saying, "It is all nonsense, those things never took place." Our psychic investigator, or our Christian Scientist approaches the same stories with seeming reverence, giving large credence to the stories and saying, "You ought not to be so incredulous: those things took place —and I can tell you how they were done. In fact, under favorable circumstances, I can do something like it myself" (!!) i. e., the miracle was performed, *only* it was not a miracle.

(3) To these two movements of modern thought we must add a third, of a somewhat different character, which has had quite as serious an effect upon our attitude toward the miracles of the Bible. I refer to the critical study of the Bible, as well as to the study of other ancient faiths, which has done so much to discredit the historical evidence upon which our belief has rested.

While there is no doubt that the critical study of the Scriptures has given them a new vitality and fresh power over life, it is equally true that it has weakened the force of the historical evidence for every story in the Bible that is in itself improbable. The old argument, with which the most of us were familiar in the Theological Schools, that sought to extend the authority of Jesus over the whole O. T. because he quoted from it, has become palpably absurd. We have come to regard the traditions of Genesis much as we do those of Babylon, so far as scientific accuracy is concerned, while we glory in their high religious tone. The Garden of Eden and the Fall have withdrawn into the region of legend and religious imagery, and with them has disappeared the logical necessity for much of the traditional "Plan of Salvation," including some significant miracles. So in the New Testament, whatever be the final decision with reference to the *authorship* of the Fourth Gospel, its reliability as an uncolored account of what the Apostle John saw and heard has been thoroughly discredited and with it the story of the test miracle, the raising of Lazarus, has come to rank among the least certain of the New Testament traditions.

The perusal of a recent paper* leads me to add that there is another and still more insidious way of discrediting the miraculous in the Bible, to which reference ought to be made. I refer to the method of "Value Judgments," the way of the functional psychologist. From the standpoint of such a paper, unless most carefully guarded and explained, I can imagine a perplexed layman as going to his pastor, who had acquired, perhaps superficially, the functional-psychology habit, and saying, "Is the old doctrine really true, that Jesus rose from the dead in bodily form and talked and ate with his disciples and showed them the prints in his hands and his side?" "Certainly it is true. The doctrine of the physical resurrection of Jesus has served among Christians for many centuries to organize the highest interests of life, and to vitalize them with dynamic power in eliciting and controlling efficient reactions of the will. Of course it is true. To be sure, it is not quite so true now as it used to be, for it does not seem to be so essential as it was in organizing those highest interests of life; but it was perfectly true once and it is rather true now." "But you do not seem to understand me. What I want to know is the facts, and not the practical value of the doctrine in influencing men. Did he leave the tomb and rise from the dead on the third day?" "O, I see, the trouble with you is that you are behind the times and have not learned to judge of truth from the standpoint of functional psychology. What you need to remember is that, to a modern thinker, the truth of an idea has nothing whatsoever to do with the facts of the case, but only with its ability to organize and vitalize the highest interests of life. Certainly the doctrine of the physical resurrection of Jesus is true, or at least was true, for it has been the foundation of the faith and life of the church for many generations; but that has nothing to do with the facts of the Easter morning. Those are of no real consequence, one way or the other, and it is better not to say too much about them."

I suppose that an enthusiast over the easy way in which hard questions are disposed of by "value judgments" would claim that I have been caricaturing his position. I am not ready to admit this, and I am confident that I have not exaggerated the disastrous effect of juggling with the word truth upon the plain man who wants to know the facts when he asks whether a doctrine is true and is only confused when he is informed that it is true because it is useful. Let us not degrade the old Saxon word, "truth," to the level of a useful "working hypothesis." There is surely some Greek or Latin substitute if a victim must be found for such a sacrifice.

The theme assigned me is the Present Status of Miracle, which would seem to mean the present attitude of our ministers and churches, the degree to which they have been affected by these and similar tendencies of recent thought. It seems to me, however, that the word Status should not be interpreted too literally. If this discussion is to be of value we should inquire not only about the present attitude of our ministry and laymen, but also about the direction in which they are moving. A snap shot, taken at any point, will indicate the "status" of a railway train, but it is quite as important to know whether it is standing still or moving, and if it is moving, whether it is backing up or going ahead and how fast. This is of special consequence if we happen to be standing on the track.

(1) Let us look first at the present status of this question. By this I mean the attitude of the average preachers and laymen who keep reasonably well in touch with the intellectual movements of the time. I shall not stop to speak of those numerically important but relatively uninfluential people who are still living

*"Theology from the Standpoint of Functional Psychology," by Edward Scribner Ames, of the University of Chicago, published in UNITY November 22, 1906. "In functional terms truth means value. The question, is the idea of God true, means: Is the idea of God of value in actual experience? Does it serve to organize the highest interests of life and to vitalize them with dynamic power in eliciting and controlling efficient reactions of the will? If the idea of God has these values and performs these functions it is true. Without these it is irrelevant and untrue."

in the first half of the 19th century. They are valuable as a sort of huge fly-wheel for the ecclesiastical machine, preventing any sudden change of velocity, but they may be left out of account as indicating either the status or the tendency of intelligent Christians with regard to the miraculous.

How does this matter stand with open minded ministers and laymen in our own country at the present time? I should put it about in this way:

(a) A number of the Old Testament miracles are generally repudiated or explained. For instance, the stories of the Garden of Eden with the creation of Eve and the Fall are scarcely treated as serious statements of fact. The Flood has suffered the same fate. The account of the sun's standing still in Joshua is charged to the account of the poetical Book of Jashar. A good deal of emphasis is given the "east wind" in the crossing of the Red Sea. The Book of Jonah is treated as a fiction with a splendid moral. These things were taught in our Seminaries as long ago as when I was a student and have found their way pretty thoroughly into the churches.

(b) The most of the Old Testament miracles are fought shy of. They are not denied and they cannot be explained, but we do not say much about them. They still remain in our Sunday-school quarterlies, so placing upon our Sunday-school teachers burdens which we do not touch with one of our fingers from the pulpit and sowing in the minds of the children the seeds of future skepticism. From the pulpit we confine ourselves to the moral and spiritual elements in the familiar stories. We still gaze in awe upon the heroic figure of Elijah on Mt. Carmel, but we do not say very much about the fire from heaven and the 12 barrels of water that it licked up. The axe that swam we pass by in silence unless we care to call attention to the fact that the borrower seemed to be more concerned than if it had been his own. So one could go on with the whole fringe of miracles that borders the garment of Old Testament story and tradition. We do not exactly deny it but we are careful not to call too much attention to it.

(c) On the other hand, a few New Testament miracles are very strongly emphasized and the miracles ascribed to Jesus are for the most part assumed or asserted.

Of this group of New Testament miracles, to the defense of which the most of our preachers rally, the central citadel is, of course, the Resurrection of Jesus himself, with the Virgin Birth as a strong and almost essential redoubt. So long as these two positions can be held, it is felt that their guns protect a large outlying region, reaching as far as the feeding of the five thousand, the walking on the water and the raising of Lazarus, and of course including many minor incidents.

It is doubtless a fact that even these central miracles of Christianity are not emphasized as they once were, or given such an important place as evidence, but it is nevertheless true that they are affirmed without any hesitation by the majority of Christians at the present time and are looked upon as permanent foundations of the Christian faith.

These three points indicate the present position of a large number of our ministers and churches. They have been greatly influenced by physical science; their views of Scripture, especially of the Old Testament, have been decidedly modified by the results of Biblical criticism; they have been influenced to a certain extent by psychical research; and yet they rest heavily upon the miraculous as they find it in connection with the life and death of Jesus Christ and are ready to accept it as they find it in parts of the Old Testament.

(2) What shall we say about the tendency? Do the changes already referred to point to a movement still in progress? Do we find any considerable number of thoughtful clergymen and laymen in our churches taking ground decidedly more radical than that which I have indicated? and, if so, does this show a tendency which is likely to affect the mass of our churches?

I am inclined to answer these questions in the affirmative. While it is true that the mass of our people still accept the miraculous in parts of the Bible, it is also true that an increasing number are beginning to apply critical and scientific tests even to the narratives that seem most essential to the faith and are at least asking themselves what they shall do next if they find that the strictly miraculous must be abandoned. There is a strong tendency to conform our ideas of Bible times to our present experiences and to test even the New Testament stories as we would similar tales coming from any other source, making large allowance for the growth of tradition.

I know that there are some who think that this movement has been arrested. They point to the fact that so many liberal preachers are no longer saying very much about the Higher Criticism from their pulpits but are preaching practical Christlikeness, and they assume that this means the abandonment of their critical positions and a return to traditional views of the Bible. Nothing could be farther from the truth. No sensible person has ever regarded sermons on the higher criticism as wholesome spiritual food. They are medicine, a kind of cathartic that must be used sometimes in order to rid the ecclesiastical body of dangerous accumulations, but no one is more glad than he who administers it when it has done its work and he can drop his medicines and return to his normal calling of giving food to hungry souls. So the changed attitude of liberal preachers is a glad recognition of the fact that the main results of the critical study of the Bible may now be taken for granted in many of our churches and no longer need to be asserted and emphasized. There is no backward set to this current.

What then do we find to be the actual position of those who have felt strongly the tendencies of modern thought and who seem to me to be showing whither the church is moving?

(a) The fact that certain signs, particularly of healing, were wrought by Jesus and the early Christians would seem to be established beyond question. The fact that Paul, writing directly to the Christians at Corinth, mentions "gifts of healing" and "workings of powers" among the commonly recognized gifts of the Spirit to Christians, gives the strongest kind of corroboration to the universal testimony of Christian tradition concerning the ministry of Jesus himself. On the other hand, the value of these signs as proof of *supernatural* power has largely disappeared. We believe that there was a real foundation of fact underneath these stories, but we scarcely dare to call them miracles in the strict sense.

(b) When we turn from these signs, which have had their counterpart in all the ages, to the central citadels of the miraculous in the New Testament, we find a radical change of attitude on the part of many of the most devout as well as most thoughtful Christians of our own time. When a man with the position and reputation of Dr. George A. Gordon asserts that for his own thinking as to the philosophy of re-

ligion, miracle does not enter in, we can no longer say that such utterances are confined to the flippant or the sensational or the destructively critical. How does the matter stand?

I think it safe to say that the story of the Virgin Birth of Jesus is by very many no longer treated as history but relegated to the realm of legend, the church's most beautiful tribute to her reverence for her Lord. The resemblance to other stories, like that of the conception of the Buddha, is so strong, the connection with the Gospels is so slender, the silence of all the rest of the New Testament is so profound, that the Christmas Stories are fast ceasing to be held among the articles of faith.

The case is somewhat different with the doctrine of Jesus' bodily resurrection. It has seemed to stand at the very foundation of our faith. We have so long been assured that the Resurrection of Jesus was the best attested fact of history, that the discovery of the extremely doubtful nature of that attestation has come to the most of us as a shock. Doctrinal Christianity has been practically Paulinism, and Paul has been looked upon as the great champion of the resurrection. It has been assumed that Paul based his hopes for the future upon the physical resurrection of Jesus, while the testimony of the Gospels has been treated as if it were unimpeachable.

Now I do not say that there are very many earnest Christians who would directly deny their belief in the physical resurrection of the Master, but there are four things which have made it seem at least extremely doubtful to not a few. The merest citation is all that is possible in such a paper.

The first is, of course, its intrinsic improbability, an improbability that is increased by every fresh discovery in the realm of nature's uniformity. The Copernican astronomy has already taken from the ascension all spectacular significance, and whatever tends to eliminate the miraculous from conceptions of the ordinary on-going of the world makes it the harder for us to believe in it anywhere.

The second is the utterly conflicting accounts given us in the Synoptic Gospels, Matthew and Mark representing the appearances to the apostles as all taking place in Galilee, while Luke transfers them all to Jerusalem and its vicinity and treats the ascension as taking place on the evening of Easter day—these beside numberless minor discrepancies.

The third is the fact that Paul in I Cor. XV bases his whole argument upon the parallel between the Resurrection of Jesus and that to which we are to look forward, yet distinctly and repeatedly asserts that we are not to rise with the physical body that was buried. It is hard to conceive how Paul could have written that chapter if he had thought of the resurrection of Jesus as the return to life of that flesh which he says cannot inherit the kingdom of God. This is of course doubly significant because the witness of Paul to the Christian tradition is so much older than that of the Evangelists.

A fourth is little more than the application to ourselves of the third. The Resurrection of Jesus ceases to have any prophetic significance for us if it was a return to the life of the body.

I may not enter more into detail, but I fancy that I have said enough to show the foundation of my own conviction that the present tendency of our more liberal pastors and churches is to hold to the miraculous, if at all, by a very slender thread; that there are many who might not be ready to deny their faith in the major miracles of the Gospel, but would not dare to affirm it in any strong and helpful way.

What then shall we do? Are there any practical suggestions for this stage in the evolution of the faith?

I make three suggestions, merely as suggestions: (1) We are bound to recognize the important mission of the *belief* in miracles in the history of religion and of Christianity. This is the truth that underlies the emphasis of "value judgments." This belief has probably been essential in the past. It is possibly still essential to the faith of many. We are sometimes troubled at the slowness with which old conceptions give way and larger ones take their place. It is probable that such changes take place quite as rapidly as they can without too much disaster to immature minds. I am very thankful that the changes in my own theological thinking were spread over a long series of years, yet I was so situated that the conditions for such changes were vastly more favorable than they are for most Christians.

(2) So far as the pulpit is concerned, without making any attack upon the miraculous, I am confident that we ought to lay all emphasis upon the spiritual elements in the Gospel. This can be done even at the Christmas time and Easter, and in doing so we are laying deep foundations for a faith that will not be dependent upon the verification of any particular critical view of the Gospel story.

(3) For ourselves, we ought at least to make ready to abandon positions that may at any time become untenable, and to advance—not retreat—to the impregnable heights of the peerless moral and spiritual grandeur of the Christ and of that to which he gave his life. I refer not to a technical, supernatural sinlessness, which is no more capable of proof than is the Virgin Birth and the emphasis of which as the great miracle is only a weak and temporary makeshift, but to the unchallengable moral and spiritual sublimity of what he was and of what he has given to the world.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

The New York State Conference of Religion

The following authoritative leaflet issued by the chairman of the executive committee, setting forth the work of this body at its recent seventh annual meeting, held at Schenectady, contains matter of so much permanent interest to readers of UNITY that we print it in full, believing that the encouragements and discouragements of our New York friends will appeal to the readers of UNITY in such a way as to increase their zeal, strengthen their fortitude. The contentions of the advance are always deemed insignificant and unimportant by the great body of those who rejoice in the shelter of the solid phalanxes of the contented and the conservative; but joy, strength and power belong to the pioneers. Measured by the impatience of man, progress is so slow that it is discouraging; but measured by the infinite patience of history, the forward movement is irresistible. The seven years' experience of the New York Conference is interpreted in the words of Dr. Whiton and confirmed by the twelve years' experience of the Congress of Religion. The

contentions of the two bodies are identical, only the one confesses state limits; the other knows no geographical limits, but appeals to the friends of unity and coöperation everywhere.

The Seventh Annual Meeting, held at Schenectady November 12 and 13, ranked with the great meeting of 1905 at Rochester, both in attendance and in public interest. As at Rochester, so at Schenectady, this was mainly due to the praiseworthy activity of a strong local committee in the necessary preparatory work.

One-fourth of the program was given to topics involving the reciprocal relations of Christianity and Judaism, which are in contact more largely in this state than in any other. The Conference motto, "Religions are many, Religion is one," has therefore a larger field for practical application than elsewhere appears in our country. The emphasis of utterance on this, as on the other topics before the Conference, was laid on fidelity to the religious spirit. "There has been manifested," said Dr. Lunn, of the First Reformed Church, in closing the final session, "the deep and genuine spirit of brotherhood." This found expression in the conversation of a Jewish and a Christian minister, each saying to the other, "I feel more akin to you in spirit than to some ministers of my own religion." In platform addresses a Christian speaker declared that a debt was due from the Christian to the Jew for centuries of outrage from a baptized paganism miscalling itself Christian, that must be discharged by brotherly effort to melt the hereditary prejudices thus created. A Jewish speaker, in turn, looked forward to "the long prevented dawn of the the Messianic age, in which there will be but one church, and that God's church; but one people, and that God's people; and but one duty, and that the love of God and man."

The strongest popular impression made by any one address was made by the eloquent plea of Rabbi Wise, for "Religious Unity in Practice," which he summed up by pithfully describing it as essentially consisting in *the practice of religion.* Exchange of pulpits between Christian and Jewish ministers are expected as the natural sequel of these interchanges of thought.

One of the Schenectady dailies said: "The present religious conference now going on in our midst emphasizes the application of religion in civic affairs. Why should not the local clergy receive an inspiration from it to denounce the evils they know exist here?" This emphasis is placed on the moral and social interests of religion for the furtherance of the moral government of God in every annual program. It is for this supreme interest that we insist on religious unity. "Religions owe to one another," said Rabbi Harris, "that union which is strength, to unravel the social problems that confront us, where we see submerged millions doomed to lives of sordid travail, an ante-death purgatory, while libertines squander the wealth they inherit, but do not earn."

Besides the address of greeting by President Raymond, of Union University, the response to it by the chairman of the executive committee, and the farewell address by Dr. Lunn, addresses were given on the following topics:

"Religious Unity in Practice," Dr. Stephen S. Wise; Dr. James M. Whiton.

"The Revival of Conscience," The Hon. William S. Bennet, M. C.

"Religion and Social Progress," Dr. Samuel J. Barrows.

"Public Service as a Moral Vocation," The Hon Edgar T. Brackett.

"The Ethical Conception of Money," Dr. James M. Whiton.

"Religion and Wealth," Prof. Henry C. Emery.

"What Different Religions Owe to One Another," Dr. Maurice H. Harris.

"The University and Religion," President Rush Rhees.

These, with the discussions that followed them, will appear in the usual serial form in which the Proceedings are issued, beginning in February, 1907.

Seven years' experience has steadily strengthened the conviction that the Conference of Religion, as the most inclusive religious association in our state, has a distinct mission, and a growing influence in a hopeful field. Its annual meetings are held in the university and college towns; its local meetings in the great city, wherever invited. At every meeting some accessions to its membership are gained. Individual members could gain others, and are urged to do so. One dollar constitutes an *Associate Member* for one year; five dollars an *Active Member;* twenty-five dollars in one payment a *Life Member.* Members of every grade receive the Conference publications free. At Schenectady unsolicited offerings to the amount of $30.22 were made, and these will be applied to constitute associate memberships in that city.

By invitation from Vassar College and the city pastors the eighth annual meeting will be held in Poughkeepsie in November, 1907.

For the executive committee:

JAMES M. WHITON, Chairman.

New York City.

Boston International Congress of Religious Liberals, 1907

Freedom is recreated year by year;
In hearts wide open on the Godward side.
—*James Russell Lowell.*

The sessions will be held in Tremont Temple, Symphony Hall, Sanders Theater (Harvard University), and various churches of the city.

EXECUTIVE COMMITTEE.

President .....Samuel A. Eliot, D. D.
Secretary .....Charles W. Wendte
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George A. Gordon, D. D. — Paul Revere Frothingham.
Minot J. Savage, D. D. — Frederick A. Bisbee, D. D.
Edwin D. Mead.

THE BOSTON CONGRESS.

We want men of original perception and original action who can open their eyes wider than to a nationality; namely, to considerations of benefit to the human race.—*R. W. Emerson.*

The Fourth International Congress of Religious Liberals will be held in Boston, the city in which this movement for the federation of religious liberals throughout the world originated, on September 22 to 27, 1907. It is intended to make this gathering a notable occasion in the annals of religious thought and fellowship.

A cordial invitation is extended to all who are in sympathy with the general purposes of the Congress to attend it, either as a delegate from some religious organization or in their private capacity. *No assent to any formal dogma or adhesion to any particular church is required for membership.* All who desire to increase religious enlightenment, freedom and tolerance, and to make the world better, are cordially invited to participate in it.

Application for membership may be made at any time to the secretary, Rev. Charles W. Wendte, 25 Beacon street, Boston, Mass., U. S. A., enclosing the Congress fee of one dollar (four shillings or five francs). Membership entitles one to participation in the Congress and admission to all its meetings, including the receptions to delegates. For the banquet and excursions special tickets must be obtained. Towards delegates from foreign countries a large hospitality will be exercised. To all who in advance enroll themselves as members, subsequent numbers of this Bulletin and other information concerning the Congress will be mailed.

In the next issue of this Bulletin the program of the meetings will be given in full, together with the names of the principal speakers, and, so far as possible, the topics of their papers and their portraits.

There will also be printed a list of the eminent men and women in the United States, belonging to many churches and professing many creeds, who have consented to serve as honorary vice-presidents and on the reception committee of the Congress, and who assure us of their interest, sympathy and coöperation.

INTER-DENOMINATIONAL AMITY.

While the invitation to hold on American soil the Fourth International Congress of Religious Liberals was extended by the National Unitarian Conference and the American Unitarian Association, and the financial contributions and personal service necessary to assure the large success of the Congress will be rendered largely by members of this long-established liberal fellowship, the welcome and entertainment of our guests from abroad will by no means be confined to a single church or sect.

A number of religious bodies will unite in the reception of the Congress and the conduct of its meetings. Among these the Universalists are deservedly prominent. For more than one hundred and thirty-five years the Universalist Church has borne loyal testimony to the truths of liberal Christianity in this country. In Boston, especially, its great leader, Dr. Hosea Ballou, and Dr. A. A. Miner, the devoted apostle of temperance, have left behind them moral and spiritual influences still potent in the up-building of the higher life of the city. In New York Dr. E. H. Chapin, eminent for his scholarship and remarkable oratory, was no less a power. All over the United States the leaven of Universalist teaching has entered the current beliefs of Christendom to lift them to more humane and spiritual interpretations of religious truth, and restore the Christian Church to the gospel of universal salvation proclaimed by its founder.

Another body of religious liberals affiliated with us in the work of the Congress is the Friends' General Conference, largely made up of the spiritual descendants of Elias Hicks and kindred witnesses for a liberal and progressive development of Christian truth. We hope to speak more fully in these columns concerning this important branch of the liberal household of faith.

A similar communication of good-will and fellowship has been received from the American Christian Convention, representing over a thousand churches throughout the country. Delegates have been appointed by it to attend the Boston Congress. We hope to speak hereafter with fuller information concerning this action.

The Association of Liberal German Evangelical Ministers, representing a group of German churches principally in the Middle West (Cincinnati, Dayton, St. Louis, Pittsburg, etc.), have assured us of their sympathy with our purposes and intention to be represented at the Congress.

The liberally minded rabbis of the Reformed Jewish congregations of the United States will be cordially welcomed to the Congress, and have indicated that they will participate in its proceedings.

A number of important religious associations other than churches have signified their friendliness and coöperation. Among these are the Free Religious Association of America, founded in 1868 by R. W. Emerson, W. J. Potter, F. E. Abbott, O. B. Frothingham, T. W. Higginson, and other radical thinkers. This society has exerted a wide influence in liberalizing thought and promoting a wider fellowship in the religion of America. It is represented on our executive committee by its president, Edwin D. Mead, a vice-president, Rev. C. W. Wendte, and a director, Rev. P. R. Frothingham.

The Congress of Religion, Dr. C. W. Thomas, president, and Rev. Jenkin Lloyd Jones, vice-president, Rev. C. A. Osborne, general secretary, has its headquarters in Chicago. It may be considered as the outgrowth and successor of the World's Parliament of Religions held in that city in 1892. Its annual conventions in various cities of the American Union are events of far-reaching importance in the religious world because of the catholicity and prominence of the participants, representing the leading churches of America, professedly orthodox as well as liberal. Mr. E. D. Mead, a director, will represent this society on the executive committee, and its organ, UNITY, published in Chicago, cordially supports our endeavors.

The New York State Conference of Religion is a local organization with similar aims. It also will coöperate with us.

Besides these organizations of liberals there are in nearly all the larger denominations of the United States independent churches, groups of liberally minded ministers and laity, and individual religious thinkers, who sympathize with the ideals of mental freedom, a broad and inclusive fellowship, progress in religion as in all else, tolerance to dissent, and an all-embracing charity—in brief, with the principles and aims of that view of religion which it is the aim of the Boston Congress to advocate and increase.

We have already received gratifying assurances that these elements will be largely represented at our meetings. It is their presence and coöperation, indeed, which will give to it especial significance and value.

Their representative on the executive committee is Rev. George A. Gordon, D. D., the honored pastor of the Old South (Trinitarian) Congregational Church in Boston, a scholar and preacher widely known for his intellectual virility and independence, and his large and inclusive spirit in matters of religious fellowship. In subsequent issues of this Bulletin we shall publish the names of representative men and women of orthodox church connection who have assured us of their sympathy and coöperation.

Finally, we may instance the great number of unattached religious thinkers and workers who will be attracted to a convention whose central purpose is to increase light and liberty among men, and to make more inclusive and tender the relations between earnest and religious spirits in all lands and peoples. —*F. R. A. Bulletin.*

THE STUDY TABLE

A Great History of the United States

One can easily lay aside all lighter literature, even if weary with brain exercise, if he can have placed before him such volumes as "The History of the United States," written by Mr. James Ford Rhodes, and published by the Macmillan Company. It is no small thing, in reading these volumes, now seven in number, to have lived through all the years which they cover. I do not believe that any one else can ever read the story of those momentous years, from 1820 to 1880, chronicling the growth and death of slavery—the most magnificent moral struggle the world ever saw, with the same spirit as we who were participants in the fight. Every step of the way there was a new chance for heroism—as there was a new chance for treason to rightness. Those of us who look back, without shame, can claim the whole of that history as our own—even though we did not fight on the battlefield.

And, by the way, there is no portion of this story, as told by Mr. Rhodes—that is, from 1850 to 1877—more painful to read, more ugly in its moral phases than the civic administration of General Grant. How gladly would we wipe out, and off the record, the whole of that Whisky Ring tale, and the vicious struggle that, after the war, came near being more disastrous than the war itself. Mr. Rhodes' picture of the Greeley canvass, and Grant's failure in his Southern policy, are very true and very brilliant. I have read volume after volume in this history with an interest that never flagged. Even in his discussion of the Reconstruction stages, I am almost ready to agree that his views are impeccable. It will do partisans good to study his estimate of Sherman, and Blaine, and Conkling, and Tilden, and Hayes. It is grand, for one who differed sharply with contemporaneous events, to hold these volumes in hand, and feel sure that in the end manhood and statesmanship are going to come out with merited honor. Mr. Hayes bore the opprobrium of a vile partisan press, and Mr. Blaine, carried the unmerited glorification of the same press; but Mr. Hayes was not only the greater statesman but the worthier citizen. However, I cannot take room to point out the just and the brilliant execution of his work, by Mr. Rhodes, as I should enjoy. He is painstaking in his research, is brilliant in style, and as readable as he is just. We have now come to his seventh and last volume. We can readily say with him, "What a change between 1850 and 1877! A political and social revolution had been accomplished; and the minds of men attuned to the mighty change. The United States of 1877 was a better country than the United States of 1850. For slavery was abolished, the doctrine of secession was dead, and Lincoln's character and fame had become a possession of the nation. But in human affairs blessings do not come unmixed. Other legacies were, an increase of governmental corruption, and a more pronounced tendency towards bad administration. Yet the American people remains sound at the core." I do not see how any one who has lived through the offclearing years of slavery, and the centralizing years subsequent, can get on without Mr. Rhodes' history. We do not have slavery to fight, but we still have the republic to save.

A bunch of books comes from the George W. Jacobs Company, of Philadelphia. We never forget that this firm sent us that noble book "The Latimers," one of the best novels of the last twenty years. It is not too late to read it, if you have not already done so. In the present pile is "The Girl Out There"—a curiously chosen title, but the book is very readable and while not a great novel, is a thoroughly good one. It contains one or two unusually noble characters. On the whole I should like to have such a book as this passed around the family. It is by Karl Edwin Harriman.

E. P. POWELL.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Interstate Commerce Commission. A somewhat extended and certainly vigorous investigation is being made into the "community of interests" farce by virtue of which Mr. Harriman, of the Southern Pacific, has secured a large share of stock in all competing lines of railroad and virtually shut out all competition. One of the Harriman officials examined by the Commerce Commission expressed the belief that this benevolent and philanthropic merger would not interfere with healthful competition, but officials of other roads do not hold this opinion. Certainly Mr. Harriman has today practically unlimited authority to borrow all the money he wishes, giving the stock of the Southern Pacific and Union Pacific railroads as security, and hence purchase all the stock of competing roads that can be picked up in the market. It is difficult to see how any business man with the ordinary impulse to succeed could be trusted with such power. It is easy to believe that such business methods will surely bring an extreme socialism in their train—if some rational and effective remedy is not at hand.

Presidential Timber. The recent announcement that in case a vacancy occurs on the supreme bench before the national convention for nominating a President, as seems probable, Secretary W. H. Taft will be nominated Justice and hence will not be available as a presidential candidate. In spite of the opposition of the Foraker machine in Ohio the remnants of the Hanna organization and the stand-patters, all of whom are supposed to object to Mr. Taft, the fact remains that no man in the Republican party today outside of President Roosevelt, enjoys the popular confidence and favor accorded to the genial Secretary of War. Secretary Root is undoubtedly as strong a man, perhaps is credited with more intellectual power, but he lacks the personal magnetism that arouses popular enthusiasm. At about the same time Mr. Taft published his statement that he had no idea of becoming a candidate, but was not so foolish as to say that if the opportunity came he would decline it, Mr. Bryan indicated his own attitude of modest consent, and a "Third Term Club" was organized in Chicago to boom President Roosevelt and thus "save the country" in spite of his protest.

The Evangelistic Campaign. The coming of "Gypsy" Smith to Chicago has been more of a revival of the old sort than Chicago has seen since the days of Moody. Mr. Smith is, to be sure, a radically different type of man from Mr. Torrey—who is holding revival meetings in the Chicago Avenue Church the same time—but yet he is a revivalist arousing more confidence and enthusiasm among cultured people than any other man of the last decade. He does not preach the old theology, does not make God more heartless and inhuman than a respectable man, as does Mr. Torrey, but he does overemphasize the momentary choice and underestimate the law and the results of slow growth. All the meetings have been well attended and hundreds turned away. For this second week the Auditorium has been secured, the largest hall in the city that is provided with seats. Is this the last wave of a receding tide or the beginning of new and greater evangelistic period? We see little to indicate the latter or justify any large expectations.

The Governor's' Message. In Illinois and New York at least the message coming from the state capital was of more than usual interest and importance. In Illinois Governor Deneen recommends important changes and commendable reforms. Much space is given to anti-pass legislation and reduced railroad fares. He also recommends an appropriation to press the suit against the Illinois Central railroad for recovery of nearly $5,000,000 in back taxes. Important improvements and reformations in state charitable asylums and institutions are recommended. Speaking of the primary law, the Governor thinks it should be extended to municipalities, so that the citizens of Chicago would have the opportunity of indicating their personal choices for a chief executive and not be limited to a vote for one of the candidates whose names appear on a ballot. Taken as a whole, the message tends to increase respect for its author. The message of Governor Hughes, of New York, gave great satisfaction to his friends and even secured some generous praise from his opponents. Ex-Candidate Hearst's New York *American* remarks that "The interesting and satisfactory feature of the message is its independent reflection of popular sentiment in this state and throughout the nation." Among other recommendations are those looking toward reform in political methods, limiting the amount of money which a candidate may spend in his campaign, and empowering the courts to review the acts of political state conventions and committees. Important recommendations in regard to the child labor law are also in the message. In Wisconsin, Governor Davidson asserts that the public service corporations are the masters instead of servants of the people and urges that a war against this unrighteousness be continued. He favors an income tax and recommends that municipal ownership be authorized in cities and villages.

Coal Famine Not Ended. In spite of the repeated efforts of the Interstate Commerce Commission the railroads have not yet succeeded in supplying coal cars sufficient to end the famine in the Northwest. One of the Harriman lines, according to latest reports, has shipped some new coal cars direct to the mines at freight rates (cost $32,500) in order to relieve the famine. By recent decision of the Commerce Commission, the Union Pacific Company has been forced to provide facilities for the coal mines in Black Butte, Wyo. The case was of special interest because the railroad company had refused to grant these facilities and settlement was undoubtedly forced by exposure of the western land frauds. Although the coal company owned land to within six hundred feet of the railroad's right of way, the officials of the road had repeatedly refused, so it is claimed, to permit the company to cross this strip of land, or use its tracks for shipment. The relation of such facts as these to the coal famine is apparent.

Railway Strike Is Ended. Through the efforts of Martin A. Knapp and Edward Clark, of the Interstate Commerce Commission, the strike of firemen on the Southern Pacific railroad was brought to an end last week and the settlement seems to be a victory for the strikers. All the firemen are to be reinstated in their former positions with the same rights and privileges as before. Some engineers who took the places of the strikers were forced to vacate them and their relations to the road is to be submitted to arbitration. The demand of the engineers for an eight-hour day is still under discussion; they refused an offer of 10 per cent increase in pay and still insist that runs of one hundred miles shall be put on an eight-hours basis, instead of ten, as at present. The strike of the railway clerks of the Southern Pacific, which has been in force since October 15, was also officially declared off. The strikers will be reinstated in former places as fast as vacancies occur.

'Frisco Japanese Embroglio. What is the real attitude of the Pacific coast toward the Japanese? In some quarters we are assured that the coast is united in opposition to the President and his efforts in behalf of the Japanese. It certainly is true that the large majority of papers published on the coast openly and severely criticize the President, as do most of the Senators and Congressmen of the various states; but the *Literary Digest* quotes from the Seattle *News* the statement that "The majority of the thoughful people of California are not in sympathy with the agitation of demagogues of the city against the Japanese" and "No part of the state of Washington or Oregon, which exceeds in area and population the state of California, has any sympathy with the foolish agitation of the San Francisco people against the Japanese." The Los Angeles *Times* also seems to sympathize with the President and sarcastically criticizes Mayor Schmitz. This paper claims that "California could utilize the services of 100,000 Chinese and Japanese at the present time more easily than 10,000 twenty years ago." Apparently the end of the discussion is not yet, though recent articles by the conservative and judicial residents of the coast seem to justify the conclusion that the message of the President was unnecessarily severe and that his position was due to misunderstanding of the facts.

A Triumph for La Follette. The junior Wisconsin senator has not been obliged to talk to empty seats this session, though there has been no little effort to rob him of the laurels of victory in his fight against railroad mismanagement. The recent terrible catastrophes, coming at the end of a year notable for a number of railroad horrors, so intensified public sentiment that even phlegmatic senators began to sit up and take notice. Senator La Follette dug up the reports of railroad wrecks and set forth in a convincing way the incriminating fact that nearly all accidents have been caused by

the incapacity of employees who had been long without sleep. The indictment seems to have been established that railroad companies have made unreasonable demands on their employees and hence were criminally responsible for the great loss of life. The bill drawn by Mr. La Follette was amended in some particulars, but passed the Senate by a large majority, and it is reasonable to hope that some legislation will be enacted by the present Congress to remedy the evil and prevent the further wholesale murder of railroad passengers.

Municipal Ownership Tested. In Springfield, Ill., an experiment has been tried interesting to those who oppose municipal ownership. For some time the city has been operating its own electric light plant, but last week the preliminary steps were taken to dispose of the plant to a private company and grant a franchise therefor. There are an increasing number of people who believe that it would be easier and safer to regulate and control the business of private corporations than it would for a city or nation to take over these lines of business and operate them. At the same time it is undoubtedly true that the municipal ownership idea is spreading, even among those who abhor Socialism. Would a rose be as sweet by another name?

United States Senators Nominated. After an extended and remarkable political battle Congressman William A. Smith, of Grand Rapids, Mich., was last week nominated for United States Senator and will receive the toga worn by Russel A. Alger. The nomination of Mr. Smith was not desired by the Republican machine and his victory may be regarded as something of a triumph for popular opinion. In Kansas last week there was also a spirited contest for the nomination of a United States Senator and the victory was at last achieved by Mr. Charles Curtis, in spite of the charges freely made that he was a protege of former Senator Burton, a supporter of the railroad corporation.

The Death of General Vladimir. Pavloff, familiarly called the "Hangman" because of his diabolical cruelty, has not brought special regret or sadness anywhere. He was said to be the most hated man in Russia next to General Trepoff, whose death was accomplished some little time since. But that a "Terrorist" could gain admission to the garden of the chief military court building, apparently through the connivance of trusted officers, has spread consternation in court circles. Everywhere it is being said "The Czar will be next." The assassin was captured and of course executed, but there are a host of others ready to sell their lives for their country, as it seems to them. How long, O Russia, how long!

Civic Federation Conference. An important conference was held in Chicago last Saturday at the home of Mrs. Potter Palmer, for the purpose of explaining to employer and employee the aim and object of the National Civic Federation with a view to establishing a branch in this city. More than five hundred were in attendance, nearly two hundred of whom were labor union officials. Addresses by August Belmont, president of the Federation; Seth Low, chairman of the conciliation department, and also W. H. Mahon, D. J. Keefe and W. S. Stone, of the labor officials, were important features of the meeting, which was presided over by Franklin MacVeagh. The general purpose of the Federation is distinctly ethical, seeking to establish peace instead of war in the business world, but its ideals are not far from those of the kingdom of righteousness.

John Sharp Williams. The minority leader in Congress is certainly experiencing the full meaning of the verdict in the melodrama: "The trail of the serpent is over all." Just when he is being called to fight for his political life in Texas with some fair prospect of winning a re-election, he is also obliged to defend himself against a fight in Congress. Last week his opponents openly announced that they had received pledges enough to depose him from leadership and elevate Champ Clark, of Missouri, to the position of Democratic leader in Congress. For a time it was assumed that Mr. Williams would accept the verdict without protest, but later it developed that he would fight for his position. It is rumored that presidential politics are involved in the matter because of some question of the loyalty of Mr. Williams to Bryan. He declares he is for Bryan but that before the nomination is made he would have the National convention go on record against governmental ownership. It seems to be a question whether with the smell of oil on his clothes he will be able to maintain his present position. C. A. O.

THE HOME

Helps to High Living

SUN.—Look for the best, and the best shall rise up always to reward you.

MON.—Every thought of our minds, every act of our hands, has in some degree an ethical basis.

TUES.—There is no road to righteousness so sure as that which has right living as a companion.

THURS.—Grand old men are those who have been grand young men, and carry still a young heart beneath old shoulders.

FRI.—When the heart is full it shows itself in action as well as speech.

SAT.—An education is incomplete that is not built about a Pantheon, dedicated to the service of great men.

—*David Starr Jordan, in "Life's Enthusiasms."*

A Tale of a Bonnet

A TRAGEDY IN THREE PARTS.

Part 1. The Bonnet.

A bit of foundation as big as your hand;
Bows of ribbon and lace;
Wire sufficient to make them stand;
A handful of roses, a velvet band—
It lacks but one crowning grace.

Part 2. The Bird.

A chirp, a twitter, a flash of wings,
Four wide-open mouths in a nest;
From morning till night she brings and brings,
For growing birds, they are hungry things—
Ay! hungry things at the best.

The crack of a shot gun, a shot well sped;
A crimson stain on the grass;
Four hungry birds in a nest unfed—
Ah! well, we will leave the rest unsaid
Some things it were better to pass.

Part 3. The Wearer.

The lady has surely a beautiful face,
She has surely a queenly air;
The bonnet had flowers and ribbon and lace;
But the bird has added the crowning grace—
It is really a charming affair.

Is the love of a bonnet supreme over all,
In a lady so faultlessly fair?
The Father takes heed when the sparrows fall,
He hears when the starving nestlings call—
Can a tender woman *not care?*

—*Susan E. Gammons.*

One of the Adventures of the Mother Goose People on a Pilgrimage to St. Ives

Just then little Miss Muffet began to scream at a windowful of hats and ran away as fast as she could. The other Pilgrims followed, and they noticed that at every corner there was a signboard which said, "Beware of Milliners!"

"Pray, what harm do milliners do?" asked Dame Trot, settling her bonnet-strings.

"I will show you!" said the gentleman [who was personally conducting the party through the town called Nothing-at-all]. "Milliners are the most dangerous people we have here—in fact, the only dangerous people. Until the birds were all gone, they used to trim their hats with feathers, but now!—see!"

In the shop window they were passing were funnier hats than they had ever thought could be. Some had lamb's tails on them, some pig's ears, some mouse-skin rosettes, some loops of rabbits' eyes, some bunches of babies' curls, and some strings of kitten's teeth.

"We try to take it pleasantly," said the gentleman, "but there is always danger of losing fine eyes or taper fingers."—*From the Goosenbury Pilgrims, by Ellen Rolfe Veblen.*

What Children Read

Professor C. H. Thurber, while connected with the University of Chicago, investigated the subject of children's likes and dislikes in reading in the Chicago schools. Children from nine to fifteen years wrote answers to the following questions:

1. What books have you read since school began last September?
2. Which one of these did you like best?
3. Why do you like that book?
4. What book have you ever read that you liked better?
5. What book have you ever read that you did not like?
6. Why did you not like it?
7. If you were given money to buy a book you have never read, what book would you buy?

Answers from about 3,000 children were tabulated, and the results are worthy of attention. The list given on the other side is of the 100 "best books," as indicated by the answers of the children to the second question.

The total number of books read was 16,739—an average of about one per month for each one.

It will be noticed that Fiske's History of the United States for Schools stands No. 15 on the list, up among the story books, and that no other History of the United States is higher up on the list than No. 81. This fact is a high tribute on the part of 3,000 children, ranging from 9 to 15 years of age, to the simple and interesting way in which Mr. Fiske writes history.

The 100 best books chosen by 3,000 Chicago school children, given in the order of their popularity:

1. Little Women.
2. Uncle Tom's Cabin.
3. Robinson Crusoe.
4. Boys of '76.
5. Life of Washington.
6. Black Beauty.
7. Grimms' Fairy Tales.
8. Little Men.
9. Little Red Riding-Hood.
10. Under the Lilacs.
11. Little Lord Fauntleroy.
12. Life of Lincoln.
13. Evangeline.
14. Two Little Pilgrims' Progress.
15. Fiske's History of the United States.
16. Seven Little Sisters.
17. Story of Our Country.
18. Alice in Wonderland.
19. Longfellow's Poems.
20. Building the Nation.
21. Jack and the Beanstalk.
22. Sweet William.
23. Cuore.
24. Cinderella.
25. Arabian Nights.
26. The Christmas Carol.
27. The Lamplighter.
28. John Halifax.
29. Swiss Family Robinson.
30. Juan and Juanita.
31. Huckleberry Finn.
32. Scottish Chiefs.
33. Cast Away in the Cold.
34. Gulliver's Travels.
35. Eight Cousins.
36. Aunt Jo's Scrap Bag.
37. Five Little Peppers.
38. Tom Sawyer.
39. Ben Hur.
40. Editha's Burglar.
41. Sarah Crewe.
42. Count of Monte Cristo.
43. David Copperfield.
44. An Old-Fashioned Girl.
45. Pilgrim's Progress.
46. Life of Franklin.
47. Daniel Boone.
48. Ivanhoe.
49. The Wide, Wide World.
50. The Birds' Christmas Carol.
51. Dickens's Child's History of England.
52. Hans Andersen's Fairy Tales.
53. Captain January.
54. Red Skin and Cow Boy.
55. Jack the Giant Killer.
56. Oliver Twist.
57. Frank on a Gunboat.
58. Grandfather's Chair.
59. The Wandering Jew.
60. Elsie Dinsmore.
61. Elsie's Children.
62. Last Days of Pompeii.
63. Life of Grant.
64. Hawthorne's Wonder-Book.
65. The Hunter of Ozark.
66. St. Bartholomew Eve.
67. Boys of the First Empire.
68. Not Like Other Girls.
69. The Boys of '61.
70. Frank in the Woods.
71. What Katy Did.
72. Beautiful Joe.
73. Old Curiosity Shop.
74. Life of Napoleon.
75. Little Saint Elizabeth.
76. Rip Van Winkle.
77. Last of the Mohicans.
78. With Lee in Virginia.
79. Poor Boys Who Became Famous.
80. Nicholas Nickleby.
81. Barnes' History of the United States.
82. Montgomery's History of the United States.
83. Jo's Boys.
84. Prisoner of Zenda.
85. Lion of St. Mark.
86. Jack and Jill.
87. Æsop's Fables.
88. Dotty Dimple.
89. Frank in the Mountains.
90. Adventures of a Brownie.
91. Rose in Bloom.
92. Adam Bede.
93. A World of Girls.
94. Five Little Peppers Grown Up.
95. Wild Life Under the Equator.
96. Ragged Dick.
97. History of Columbus.
98. Barriers Burned Away.
99. Innocents Abroad.
100. Peck's Bad Boy.

My Treasures

These nuts, that I keep in the back of the nest
Where all my lead soldiers are lying at rest,
Where gathered in autumn by nursie and me,
In a wood with a well by the side of the sea.

This whistle we made (and how clearly it sounds!)
By the side of a field at the end of the grounds.
Of a branch of a plane, with a knife of my own,
It was nursie who made it, and nursie alone.

The stone, with the white and the yellow and gray,
We discovered I cannot tell *how* far away;
And I carried it back, although weary and cold,
For though father denies it, I'm sure it is gold.

But of all my treasures the last is the king,
For there's very few children possess such a thing;
And that is a chisel, both handle and blade,
Which a man who was really a carpenter made.

—*Robert L. Stevenson.*

A New Year's Reminder

The season's joy you wish us—
For that we thank you, dear;
Yet wishes are not quite enough
To bring a glad New Year.

Watch day by day, my darling,
For helpful work to do,
And through the new year you yourself
Will make your wish come true.

—*Mary F. Butts.*

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THE FIELD

"The World is my Country, to do good is my Religion."

WANTED.

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The Abraham Lincoln Centre would like to correspond with applicants for above positions: earnest young men to take up residence in the Centre and become active members of the working staff.

Address Abraham Lincoln Centre, Chicago, Ill.

Foreign Notes

GLEANINGS FROM A SWISS CHRISTMAS MAGAZINE.—That was an original and happy idea of the *Semaine littèraire* to make its Christmas issue largely a collection of typical Christmas and New Year wishes, reproducing in facsimile sometimes the whole, sometimes only the signature. The two pages devoted to the children's wishes were charmingly characteristic. Had one come across them anywhere else one could never have taken them for an American production, though it might be difficult to define exactly the subtle difference in attitude and tone. It is not over these however that I propose to linger, the eight pages of brief utterances from adults of the most varied lines of activity and renown offering a field of more timely and immediate interest.

From this brave garland of Christmas thoughts let me transplant, as best I may, some noteworthy sprays and blossoms into the garden of our English speech.

The first, and one of the briefest, though most suggestive, is that of M. Emile Faguet, of the French Academy:

"I wish to die before all that I foresee for my unhappy country comes to pass."

From our friend Charles Wagner there is this characteristic utterance.

"To all those who tread these mortal paths, my comrades in struggle, in happiness and in distress, the wish that they may be my comrades also in the unconquerable and boundless Hope which is the motive power in life and its mighty inspiration. May they love this old, and suffering, and militant, human family for the good concealed under its weaknesses, for the sublime destiny hidden beneath its poor garments of homespun, stained by toil and blunder! And may their soul, in the shadows which sometimes fall, hold fast the Faith which sustains the mountains, causes the flower to bloom and the star to shine, that simple, filial Faith which makes us trust God with a trust vast as the unknown and boundless as love itself."

Gabriel Monod, a member of the Institute, writes:

"'Peace on earth, good will to men.'

"May the great nations, following the example of small, happy and free Switzerland, begin at last to apply in their relations with one another and at home the precept vainly proclaimed nineteen hundred years ago."

Mr. Charles Gide, the well-known economist, professor at the University of Paris, voices his Peace wish thus:

"To the nations of Christian civilization there has been given a double crown: that of Science and that of Wealth. But the supreme good which Christ in his last hour promised them—'My peace I leave with you, my peace I give unto you!'—they have not yet obtained.

"They have neither international peace, for they are weighed down by the burden of their armaments, nor social peace, for the word of the day is class struggle, nor inward peace, for they spend their days and nights in a joyless excitement and try not to think of death.

"Let us wish for them then this triple peace! Perhaps it will be taught them by more intimate contact with men of other races and other religions, which will without doubt come to pass in the twentieth century. Yellow or black, Buddhist or Mussulman, have known better than we how, without wealth and without science, to live and die peaceably, simply and with dignity. Let us wish that they may teach us how."

M. Andre Theuriet, another Academician, writes:

"My Christmas wish? Here you have it:

"I wish that governors and governed, rich and poor, ignorant and letttered, would recall the message that sounded through that legendary night when the shepherds were making their way toward the stable at Bethelehem: 'Glory to God in the highest and on earth peace, goodwill to men!' I wish that in this society of the twentieth century, so troubled at this time, so full of war cries, of hateful demands, of thoughts of revolt, all might heartily unite, in memory of that gospel night of Christmas, and set themselves to bring to pass in this world the reign of love, justice and peace.

"Such is my wish—or rather my dream—which will remain, alas! I fear, only a dream."

The notorious General Gallifet, ex-minister of war in France, wishes for—

"A republic presided over by a Roosevelt.

"A general-in-chief like Oyama.

"An admiral-in-chief like Togo.

"A minister of finance as clever and wise as Poincarré.

"And for the capital of the country a chief of police like Lépine.

"I wish, furthermore, the free exercise of all forms of religious worship, whose ministers should be kept out of politics.

"I wish that in this republic all men, who between the ages of twenty and sixty, do not devote themselves to any work profitable to the glory or prosperity of the country, might be pronounced *infirm* and condemned to carry their society talents beyond the frontier.

"I wish to be myself a useful citizen of this republic."

Ch. Léndre, a cartoonist, writes:

"Here is my wish: pre-eminently that of a caricaturist:

"May humanity always be as ugly as it is ridiculous. I could get along with physical ugliness simply, but nature will not have it so: to her it must be accompanied by moral ugliness as well. Let us then go in for both! Moreover, a foil is necessary for beauty, which would be tiresome and insipid without that. To wish for perfection, equality, would be folly, and I tremble with fright at thought of celestial purity, of the promised paradise. If I have a place in paradise I want to see hell from there and vice versa."

Alfred Dreyfus writes simply:

"In the midst of this melancholy weather of gray fog, I wish for the sun, the bright sun, which enlivens everything; how I wish he might come to alleviate the suffering of humanity by giving to the disinherited something of the joy that he brings with him!"

With these specimen wishes I must close for this time, but there are so many more equally suggestive that I may continue my gleanings another week.

M. E. H.

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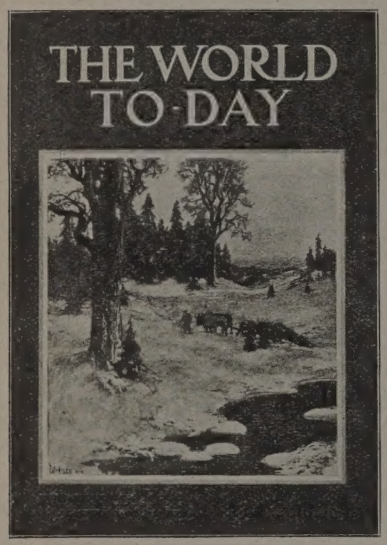

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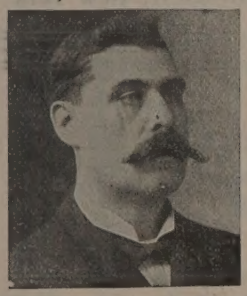
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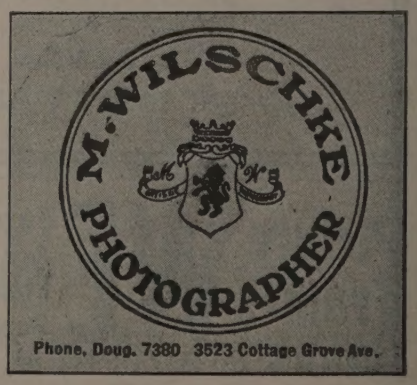
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